

[A]
SERMON
PREACHED
AT THE ASSISES,
HOLDEN AT WINCHESTER

the 24. day of Februarie last, before Sir

LAVRENCE TANFELD Knight, Lord

Chiefe Barron of the Exchequer, and

Sir RICHARD HUTTON Knight,

one of the Iustices of the Court
of Common-Pleas.

By

ABRAHAM BROWNE Prebend:

of the Cathedrall Church of

WINTON.



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TO SIR LAVRENCE TAN-
FIELD KNIGHT, LORD

Chiefe Barron of the Exchequer; and

Sir RICHARD HUTTON Knight, one
of the Iustices of the Court of
Common-Pleas.

Beloued in the Lord:

I Was requested very earnestly
by a right Worshipfull person,
that hee might haue a Copie
of my Sermon, Preached at
the Assises at Winchester:
another put mee in minde of
publishing it, and a Dedicatorie Epistle required.
To answere all these; if I publish it, I shall satisfie
in exhibiting the Copie requested: And albeit I
am not ouer earnest to haue it published, yet I may
suppose, that that part of the Sermon which is a-
gainst the Masse (the thing most of all respected in
the speech) may serue among other Writings for the
consutation of that pretended sacrifice. But for De-
dicatory Epistle, to whom more properly & of right
doth it appertaine then to your Honours? (if it may
please you to accept of it) your selues being the most
principall persons in the Auditorie, most iudicious
to discern all things then spoken: and being ac-
quainted with pleadings in Law, may iudge what
validity your reasonings haue in matters of Religion.

The Epistle Dedicatorie

The pleadings in Law are ingenious, and ought to be very demonstrative, strong in prooffe, that things may be evidently cleared before they come to sentence: yet this difference, that in Law-pleadings one pleadeth against another; In our matters one speaketh, and no man in the place must contradict: yet we must not be in that respect more bolde, but more circumspect; for God heareth, and many witnesses. What I haue said against the Masse, I haue read, and resolutely approve to be the truth: and if shortnesse haue made obscurity or weakenesse of prooffe, or insufficiencie in a matter of so great importance; when it shall be replied, by Gods grace I will strengthen the Arguments, and giue more aboundance of testimony accordingly, as things are by me alledged. In pleading against the Masse, aboue all other controuersies in Religion, your Honours are very competent and conuenient Iudges. For with you are handled cases of restitution, if any thing be taken away: matters of trust to be performed: alienations of things in that respect, and alterations not to be admitted, voluntas testatoris, the testators will especially to be regarded, the ends proposed in grants to be obserued: that if the Masse Priest, were put to his triall at your iudgement seat, he should receiue the very same iudgement I haue
set

The Epistle Dedicatorie.

set vpon him. He must restore the Table he hath taken away, place it againe in the middest of the Church as our common Prayer booke alloweth, that it may be farther from an Altar, or (if not) to haue such a iudgement as to be a Table & not an Altar, he must restore the great Loafe he hath taken away, hauing put in steed of it a thin Wafer Cake, the knife must be brought again, alienation must be recalled: that the Priests onely must not participate, alteration forbidden, and to minister vnder both kindes, the end prescribed by our testator to be kept, euen by eating the Bread, and drinking the Cup, to 1. Cor. 11. 2. shew forth the Lords death vntill he come. For the Masse is a new inuented Religion, and as it is said in Scholes, Vno absurdo dato mille sequuntur, Grant one absurdity and a thousand will follow: so is it with the Masse Priest, one absurdity hath bred many absurdities; he hath inuented a mysterie, and yet his mysterie keepeth not the rule of such mysteries as are in the olde Testament, which should be the patterne for all mysteries. And againe, as his mysterie agreeth not with the Scriptures, so the Masse Priests intention agreeth not with his Masse booke: that as it is said, he that is out of the way the faster he runneth the farther he is out; so is it with the Masse Priest, once out, neuer in. The Masse
Priests

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Priests dealing (in respect of God and in respect of the people) is like a tenure in England which I haue heard of, where the Tenant maketh proffer of a Present to his Landlord, but deliuereth it not, that the chiefe Lord may say vnto him, I thanke you for nothing. For concerning God, the foolish Masse-Priest vnderstandeth not, that that which is the Priests portion, and that which the Priest eateth, (as it is in the Leuiticall Offerings) is not the Sacrifice, but that which is burnt is Gods offering, and the bloud sprinkled at the mercy seat, is the attonement: but he eateth all his offerings, drinketh vp all in his Chalice, and rinceth his Chalice, that he may be knowne to drink all, that God may say to him I thanke you for nothing: But as for the people, they may all the yeare long (excepting once a yeare when he receiueth but halfe) say to him we thank you for nothing. And for the Masse Priests intention not to agree with his Masse booke it is as euident. For his prayers are in the plurall number: and he intendeth himselfe only. Againe, he prayeth to God, only that the oblation which the whole family had offered (meaning the Bread and Wine which the brethren had offered, part whereof was to serue for the Communion) might be made the Body and Bloud of his most beloued Son Iesus Christ. And vpon it bringeth

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eth in the Institution, which is for taking & eating: but he intendeth not, but offering of Christ himselfe for a propitiatory sacrifice; not marking that a body broken & bloodshed is already sacrificed; and what is once sacrificed cannot be sacrificed again. Therefore our Sauour sitting in person at the supper, deliuered his Body broken as already sacrificed, and his Blood shed, to preuent a Masse Priest for to offer him: For his sacrifice as a Doctor of the Church saith, is, *in sacrificabile sacrificium*, a sacrifice that cannot be sacrificed againe. Besides these absurdities, this is also not to be ouer-skipped, that when he saith *Item missa est*, Goe your wayes, it is dismissing time; the speaker meaneth that some should depart, and those that remained should communicate: for all might haue adored, if that only were intended, but all could not communicate: but he intendeth no such thing as a Communion, that they that remaine must adore only, and receiue nothing, that stil the people may say, *We thank you for nothing*: The truth is, the old prayers which are in the Mass book are mistaken: for in the prayers, what is for offering, is to be referred to those offerings which the disciples had offered for the maintenance of the Church, but the mysteries of the Body and Blood of Christ, were to be receiued according to

Gregorius Na-
zianzenus.

B

our

The Epistle Dedicatorie.

our Saviours Institution: in so much that we living now by Tythes, those prayers are out of vse. More might be said, but a Dedicatorie Epistle must not be ouerlong. The Text of my Sermon is a matter of great obseruation; short in words, but large in meditation. Let vs looke to the ordering of our wayes, and not so much with them to attend an vnecessary adorning of Temples made with stone, and a false aduancing of Sacraments: so shall wee haue better shewed vs the saluation of God; and we true worshippers in spirit and truth. The people of the land haue accepted this Religion, as to pray in their mother tongue, to offer praises in singing of Psalmes, with the Preaching of the Word if they may haue it. Lamenting much when their lot is to dwell there where they may not haue it: I write what I know. The summe is, if we offer praise, and order our wayes, we shall in greater confidence looke for the comming of him which is to come, euen our Lord Iesus Christ, iudge to be of the quick and the dead, vnto whose grace I commend your Honours in all your iudgements.

Your Honours

in the Lord,

ABRAHAM BROWNE.



A
SERMON PREACHED
at the Assises holden at
Winchester.

PSAL. 50. V. 23.

*He that offereth praise, glorifieth me,
And to him that disposeth his waies aright,
Will I shew the saluation of God.*



Haue chosen this Text in three respects; First in respect of my selfe being aged, and about finishing my course, after a long seruice in the ministerie of the Word, that I might haue such a Text, as would summe vp, if not all, yet most of my Sermons. Secondly, this being the time of the Assises, it would be very fitting to speake of that which will be handled at the generall Assise, which is the day of Iudgement. Lastly, withall to exhibit vnto you the Religion of our Sautour Iesus Christ, compleat, euen perfectly set out; for as much as without which we cannot be saued.

2 A Sermon Preached at the Asyses

To performe these things, I haue deuised my Text into three parts. The first will concerne praising of God; The second to be the ordering of waies; The third, a shewing of the saluation of God. The first of praising God, I will make instance thereof in the Church seruice, that the religion of Christ in the new Testament, may be fully discerned: And where it is said, he that offereth praise (without any exception of person) albeit the word (offereth) be the act of a Priest, yet I had rather say, that all are Priests, then to exempt any from offering of praises, euen in the Church. It is said in the *Revelations* of Christ, that he hath made vs Kings, and Priests, vnto God, and his Father. And Saint *Peter* saith, *Ye as liuely stones, are built up a spirituall house vnto God, to offer vp spirituall sacrifices vnto God, acceptable thorough Iesus Christ*: for albeit the burnt offerings of the old Testament are ceased, yet we cannot be a peculiar people vnto God without sacrifices: It is a thing duly to be marked, that that part of the Temple which was called but the Porch thereof, was twice seuerely reformed by our Saviour, and titled by the name of the house of God: our Saviour applying that vnto it, in the Prophet *Esaie*, *My house is the house of Prayer, and you haue made it a den of thieves*. And so it followeth in the mystrie of the Temple, that the vpper part thereof being fulfilled by Christ, and in him personally finished in the heauens, where he is now, and appeareth in the sight of God for vs: Now nothing remaineth for vs, but only that part wherein was Prayer, and Preaching: And so that place honoured with the title of the house of God. To this, that answereth that our Saviour after he was ascended, gaue gifts vnto men, Saint *Paul* naming by them, Apostles, Euangelists, Prophets, Pastors, Teachers, so Priests; and I will say no Priests sacrificing, because all Priests. Againe, the Apostles designing out their office, goe no farther then to giue themselves continually to prayer, and the ministry of the Word. And if their prayer be the prayer of the Church, the valiant must confirme it

Chap. 1. 6.

1 Pet. 2. 5.

Math. 21. 12.

John 2. 1.

Ephes. 4. 9.

Act. 1. 4.

it by saying *Amen* vnto it. And they shall be but president Priests among the Priests, offering alike praises vnto God. All the congregation offereth, and they no Priests, nor good Disciples that offer not. All our Church Service conformably for offering is, Prayers, Confessions, & prayles: for Prayer the house is named by it, & for confessions & prayles the *Hebrew* word in my Text is indifferent to them both: If any man object and say, that there are more things in the Church service then prayers, confessions, and praises, as reading of Scripture, the Pulpit Sermons, the Lords Supper also, and Baptisme: To this I answer, that in all these, God offereth somewhat vnto vs; and not we to him: in the reading Statutes and ordinances, with admonitions, exhortations, and threatnings, the Pulpit secondeth these things; at the Lords Supper Christ giueth and we receiue: Baptisme offereth the forgiveness of our finnes: so nothing will be ours but offering of Praises in the house of Prayer: vnto which, God addeth this approbation, *Hee that offereth Praises glorifieth mee.* This assertion, howsoever it mislike others, it hath one most vehement aduersary, as detesting in a Council: that whosoever shall say that the Lords Supper is a Sacrifice of praise and thanksgiving, a bare remembrance of the Sacrifice done vpon the Crosse, and not propitiatorie, or only to profit the receauer, neither ought to bee offered for the living, and for the dead for finnes, punishments, satisfactions, and other necessities, let him bee Anathema. Others say, that there is no lawfull Common-wealth in the world, that is not made a peculiar people vnto God by a Priesthood, distinguished from them that worship false Gods, or no Gods at all. This must be answered, or wee haue a great defect in our Church, and my selfe reproued, that take hold of these words, as if God were now content, only with a spirituall sacrifice, saying, *Hee that offereth praises glorifieth mee.* And to make answer; this Psalm containing such matter as shall bee acceptable as that day, when God will call all the world

*Trent Can. 3.
Sess. 6.*

*Romans vpon
Heb. 7. 24.*

Vers. 8.

Vers. 14.

from the rising of the Sunne, to the going downe of the same, vnto iudgement. First of all it is said, *I will not re-
promise thee for burnt offerings*; So that wee are discharged
from the Leuiticall sacrifice: And then commeth in these
words, *Offer vnto God Praise, and pay thy vowes to the most
high*. And both these things are contained in my Text, and
no more Sacrifices then these contained in the Psalm. That
which the Papists strue for, is called by the name of the
Masse: which thing beareth the burthen of the Church ser-
uice with them. The thing therefore offering opposition to
mine assertion, I could not but looke more narrowly into
the matter, and I finde that this Reall sacrifice of the Masse,
is not only of those things which are not named in the Scrip-
ture, of which it is also said, *Negat Scriptura quod tacet*:
The Scripture denieth that it speaketh not of: but it is in
the Scripture by strong reasons, & arguments contradicted.
And as for the Doctors of the Church, there are the names
of Priest, Sacrifice, Altar; but the thing not so: Thirdly,
the practice of the Apostolike, and Catholike Church will
not beare such a thing as the Masse is: that is by the Scrip-
ture, it is contradicted; in the Doctors a verball matter, a
thing of words; in the practice of the Church, a nullitie, a
thing of nothing.

To make these things appeare, I must first set out the
Scriptures contradicting it, euen in his Masse priest, and in
his sacrifice. In this respect I will set out seuen faults in the
Masse, two against Christ his Priesthood according to the
order of *Melchisedech*, and fiue against his Sacrifice on the
Crosse; The two faults against the Priesthood are these.

First, that the Masse-Priest will presumptuously thrust
himselfe into such a priesthood, as is proper to an euerla-
sting Person: and the Priesthood therefore continued in
him, not passing it ouer to any other, for so is the Prophecie;
*Thou art a Priest for euer, according to the order of Melchi-
sedech*. And accordingly the Prophecie is so applied, as
this man because he endureth for euer, hath an ychangea-
ble

ble Priesthood. This word vchangable, is otherwise translated; a continuall Priesthood, or a Priesthood that passeth not from one to another; but *Athanasius*, a Doctor of the Church saith: it is *Sine transiitione, sine successore*: without passing it ouer to any other, without a successor.

Scrin. cont.
Arianos.

The second fault is, that the Masse-Priest will be so bold as to be of that order, that was made with an oath after this manner: (*I haue sworne and will not repent*;) for this (will not repent) will not agree with a sinner that needeth repentance; therefore said; *That the Law maketh Priests that haue infirmities, but the word of the Oath which is since the Law, maketh the Sonne who was perfected for euermore*: such a

Heb. 7.28.

sonne, as of whom the Father will say, *this is my welbeloued Sonne in whom I am well pleased*. To discourse of these two points, would require longer time then is allowed. I will passe therefore to the second kinde of faults against his sacrifice, in number three. The first thing is, that in sacrificing he will imitate Christ sacrificing himselfe vpon the Crosse, which thing must not be imitated in any wise. This thing may be obserued that our Saujour Instituting his Supper as a remembrance of him vntill he come againe; gaue himselfe as already sacrificed: that is, his body broken and his blood shed; for the Sonne of God, may doe as God his Father doth, which calleth things that are not, as if they were: for concerning sacrificing, it is as it is said, *with one oblation, he hath for euer perfected those, that are to be sanctified*. As *Ambrose* a Doctor of the Church saith vpon that place, *Sic Medicamentum forte, &c.* if the Medicine be strong once applied, it will cure all together: if with one oblation he hath perfected those that are to be sanctified, he that will be sanctified by the repetition of the Sacrifice, findeth the medicife is not strong. The second fault is, that the Masse-Priest not making the order of the attonement in the old Testament, taketh in hand a worke which he cannot possibly finish: for the attonement was not finished when the Priest in the lower part of the Temple had

Math. 3.17.

Rom. 4.17.
Heb. 10.14.

offered

A Sermon Preached at the Asses

offered his Sacrifice : but for to make vp the attonement,
Hee must goe up into the holy place, and sprinkle the blood upon the merse seat : So did our Sauour the Priest according to the order of *Melchisedech*, when hee had offered himselfe vpon the Crosse, *he entred into heauen it selfe, now to appeare before the presence of God for vs :* and *standeth in the midst of the throne, as a Lambe slain :* This second point of entring into the Holy place, is farre from a Masse-priest, that if hee should boatt that he beganne, say hee cannot, that according to the Leuiticalls, hee hath finished an attonement. The third fault is, that to make Christ a Sacrifice, he consecrateth an Altar, by which meanes he will make the better the worse, and the greater the lesser. For in the mysterie of Sacrificing, the Altar is greater then the Sacrifice, as our Sauour calleth the Scribes and Pharises *fooles, and blinde, saying whether is greater the gift, or the Altar that sanctifieth the gift :* True it is, the Doctors of the Church haue vsed this word Altar, without weighing of it ; it was not seauen times purified in the fire : it may be found in them that Christ offered himselfe vpon the altar of the Crosse : but if things must be tryed by the touchstone of the Scripture, the Crosse brought nothing but curse and shame to Christ crucified. But for sanctifying, our Sauour saith plainly, *I sanctifie my selfe*, and offered himselfe through an eternall, or some reade it, holy Spirit, without spot, and purgeth our conscience from dead workes to serue the liuing God. The fourth fault, is against the laytie only ; vnto whom he deliuereth Christ sacrificed when hee hath not sacrificed him at all : for without blood-shedding no sacrifice, and which is more, no forgiveness of finnes. It is but a mockerie to say a body cannot be without blood : for a sacrifice cannot be without blood-shedding where death ensueth, Christ shed his blood when he was circumcised, and some otherwise, but the Sacrifice was not finished before death was testified, euen when *our of his blessed side issued water and blood*, the vitalls of the heart : In the primitive

Leuit. 16. 14.

Heb. 9. 24.
 Reuel. 5. 6.

Math. 23. 19.

Gal. 3. 13.
 Heb. 10. 10.
 Iohn 17. 9.
 Heb 9. 14.

Iohn 19. 34.

primitive Church therefore, the knife that cut the bread was called *Sacra Lanca*, the holy speare, as making a supposed issue of blood for the Chalice. If God therefore should deal with the popish Laytie according to the mysterie of Sacrificing, none of them have forgiveness of their finnes : And by this meanes all Pardons from the Pope are frustrated, because they neuer are partakers of the remitting blood of Christ : for out of the sacrifice (Blood) not any capablenesse of pardon. The first fault is, that when he hath made an end of his owne sacrificing, and eating of the Body and drinking of the Blood of Christ : he putteth a consecrated Cake into a Pixe at the vppermost end of the Church close to the wall, which is not agreeable to the mystery of the old Temple: for our Sauour in the mystery of our Redemption, bearing the person of the Mediator, represented in the inoence Altar, for intercessions and prayers : that Altar stood belowe and right before the Mercie seate, so 1 Kings 6. 11, that by this meanes in their Church God is excluded, and if that they will say that he is in heauen, why then is not the Mediator in Heauen, that their Church order may be according to the truth of things ? For Christ is in heauen, to make Intercession for vs. But this consecrated Cake is affirmatiuely made, the god of the Christians, who in the mysterie of our Christian religion is the Mediator as Saint *Paul* saith, one God and one Mediator : in so much that a Counsell decreed, that the Church prayers should be made vnto God in the name of the Mediator Iesus Christ : for albeit any person of the Trinitie, may be called vpon, yet ordinarily God is to be prayed vnto, and Christ the Mediator, which in our Church booke, is most commonly observed.

But here is the scandall to Infidels of all sorts, that this is the God we make shew of, carrying him by processions in the streets, and euery where worshipped : yet the

Exod. 16. 21.

Cake hath no prerogative as other things haue had; as *Manna* appointed by Gods ordinance to bee reserved; was free from corruption; that it may seeme to be a strong argument that this Cake made God, is not his ordinance being subiect to mouldinesse; and the eating of Myce: and I haue read that being carryed in the winde, and often blowne out of the Pixe, was clipped and made lesse: O indignitie! that I will say of this last point according to a phrase in the Prouerbs: Sixe things I hate, but the seuenth (in thus abusing of our Sauour) I detest and abhor, and so end Scripture reason, and passe to the testimony of the Doctors of the Church.

To repeate the Doctors of the Church in the multitude of their testimonies, would be too much for a whole Sermon, much more for a piece of a Sermon: But to proue that which I haue affirmed, that the Masse is but a verball thing in the Doctors; and as they sport in Schooles, *Verum est in uerbis non in rebus*, true in words but not so in deeds: I will set out vnto the Doctors an obiection to answer, and a place of Scripture to expound. The obiection made against the Christian religion was, that they had neither Temples, nor Altars, nor Images. This obiection hath answer from the Doctors: the first that answereth shall be *Origen*, who liued 200. yeeres after Christ: and he for Altars nameth the heart, and our prayers for the sacrifice: *Clement Alexandrinus*, an other Doctor of the Church, being about *Origen* his time, saith *non sacrificamus sed glorificamus*: wee sacrifice not but glorifie. In saying we sacrifice not, hee cannot forget spirituall sacrifices: therefore meaneth such a reall sacrifice as the Masse is; and the Doctor forgetteth not spirituall sacrifices, when he saith we glorifie, for that answereth to my Text. An other Doctor of the Church *Arnobius*, liuing 300. yeeres after Christ, saith to the Heathens: *Præsumitis agnoscere, quod colimus; si desideratis*

Tract. in Leuit.

Hom. 9.

Hom. 7.

23. 2.

was non habemus. You thinke that we hide that wee worship, because we haue neither Temples, nor Altars. If the Christians God was hidden, it was no where to be seene, neither in the Church, nor out of the Church; If no Altars, no Sacrifice reall, no Masse.

Corillus an Archbishop much to bee regarded in this matter, he liued about 400. yeeres after Christ; the objection he receaueth from Iulian the Apostata: who if any reall sacrifice as the Masse had bene but intimated in the Church, he would haue discerned it, being once a Reader by Office in the Christian Church: but the answer is *Lata via cuntes, mentalem cultum perficientes* Lib. 9. tom. 1. Going the broad way, wee make a mentall or minde-*Julianus.* worship.

And now if you expect more testimonies: mine answer is the objection ceased not long after him, and Christian religion was better vnderstood with the reasons thereof, that *Chrysostome, Ambrose, Augustine, Hieronimo* for ought I haue read, make not the like mention thereof: And as for *Iustin* the Martyr an inhabitant of the Citie of Rome, and a Doctor of the Church most ancient, about 160. yeeres after Christ, his Church-seruite is so like ours, that from him we haue testimony for ours.

Concerning *Diionysius* that auncient Doctor, as is supposed, he maketh a great shew at the first of ceremoniall matter, but it endeth with this, the Bishop communicateth, the rest he exhorteth to communicate, and concludeth with thank-giuing, and thus much for the objection.

The place of Scripture which is to bee expounded by the Doctors is that in the Prophet *Isaiah*, where it is thus written: *From the rising of the Sunne, to the going downe of the same, my name is great among the Gentiles, and in euery place, Incense shall be offered vnto my name, and a pure offering, for my name is great among the Heathen* Ch. I. 11.

saith the Lord of hosts. This place saith the Papist, so evidently proueth the Masse, that it cannot be denied: but then I must make the Doctors of the Church, if they so expound it not; vnskillfull in the interpretation of the Scripture, preferring moderne and new Writers before them. The force of their assertion standeth vpon these words (pure offering) which can agree to none but vnto Christ offering: which I easily agree vnto, for our offerings if they be pure, they are but pure by a fauourable grace, being as Saint *Peter* saith *acceptable through Iesus Christ*. But to come to the Doctors, the first that I will bring in is *Irinæus*, of whose writing they presume most: his words are, that our Sauiour gaue counsell to his Disciples to offer vnto God out of his creatures, first frutes (not as if he needed them,) but that they should not bee vnfruitfull, or vnthankfull. That which is bred of his creatures, he tooke it, and gaue thanks saying, *This is my Body*, and the Cup likewise, that which is of that creature, and is with vs confessed to be his Blood, and taught the new oblation of the new Testament, which the Church taking from the Apostles in the whole world, offereth vnto God.

These words to him that is affected to the Masse, may seeme to sound some such thing, but he is deceaued: for albeit the words of the Lords Supper be brought in, as that he said of the Bread, that it was *his Body*, and confessed the *Wine*, to be *his Blood*, yet the body of Christ, and his Blood, are not the offerings; which a Priest must only offer; but the Bread only and the Wine are the offerings, which not Priest but Disciples offer.

In the primitive Church therefore the Disciples offered at the Table, new Corne, Grapes, Oyle, and Frankincense; and these decreed by a Bishop of *Rome* to haue the name of oblations: that now I will conclude against the Masse, that so learned a Doctor comming so neere the
Lords.

1. Pet. 2. 9.

Lib. 4. cap. 32.

Præsent.

Lords Supper, as bringing out the words of the Institution, and handling so curiously withall, the place of the Prophet *Malachy*, yet not hit vpon the Masse sacrifice: surely it may bee well supposed the Masse was not in his dayes. To proceede to the rest, for of these Offerings the Bread and Wine are not the Body, and Blood of Christ, but the materialls of the things, as the Doctour saith, which God hath no neede of, we haue, I meane Christ himselfe: So the oyle was for Lamps, may be as the Frankensence for odours; That at the first had so the name of Offerings, that the Masse Priest may mistake them in the Canon of his Masse, to be the things hee striueth for. *Tertullian* is the next Doctour, he saith, that the pure sacrifice is a spirituall sacrifice, and a pure conscience: *Chrysostome* saith, it is the mytticall Table, and the reuerent sacrifice vpon it. This is it you will say, but the Doctour saith, it is done without an Altar, then not sacrificed by vs, but offered as already sacrificed by Christ: for if no Altar then no Masse. *Hierome* that Doctour saith, it is the prayers of the Saints. *Eusebius* saith, it is religious Hymnes, and holy Prayers: *Cyrillus* saith, it is meant of Christians worshipping God euery where. *Augustine* that Doctour interpreteth it of Saints offering themselves: *Ambrose* saith, our heauenly Altar is our faith, in which wee offer our daily Prayers: *Theodore* doth expound the place of spirituall sacrifices: These Doctours being the most famous Doctours of the Church, and all in their Expositions, not hitting vpon the Masse, how can it then be true, that this place cannot be otherwise expounded, then of the Masse? But I suppose *S. Paul*, the Doctour of vs Gentiles, doth expound this place, where he saith, *I will therefore that men pray every where, lifting up both hands*; and as it is translated) *pura hands without wrath, or doubting*. And thus for the Doctours of the Church, and to the Papists, I say, they are rather in this matter, *Sophistae et verborum quam Discipuli veritatis*.

Aduersus Iudaeis.

In Psalm. 95.

De demonst.

L. 1. c. 10.

Contra Iul. l. 9.

De ciuit. l. 20.

c. 25.

In Heb. ch. 8.

In Malac.

1. Tim. 2. 8.

Sophisters of words, not Disciples of the truth: As one said to a Iesuite in the Councell of *Trent*, that hee had taught them to vse Sophistrie in the simplicity of Christs Religion.

But to auoide all Sophistry, I make a third triall, which is the practise of the Church: where I say the Masse is a nullity, euen a nothing; and here I make vse of the Plea at Common Law: where when an auncient Graunt is in question, they enquire after the Vfier of it, as they terme it: how that was continued from the first time of the Graunt: The like will I doe in my Plea against the Masse: And I will aske the Masse-Priest, where his Altar stood in olde times? and I will answer him my selfe, for it stood in the middle of the Church: What else? it had railles about it, and those called the Chauncell. What was vpon it? I answered a great Cake, or Loafe. What besides? a knife, called *farra lancea*, the holy Speare; besides also other dishes. What was done there? I answered the Bread and Wine was deliuered to them that reached out their hands to receiue it. In what garments did he stand? I answered, the Apostles and their successours (as it is confessed by themselves, celebrated in *quotidianis vestibus*, in the garments they ware euery day. This being the Vfier in auncient times: Now I will aske a Masse Priest whether this be his Masse or not? and withall, I will bid him come downe from his Altar, and stand at a Table, in the midst of the Church, with a great Cake, or Loafe vpon it, his knife by it, and then say (if he can say so) we are of a new Religion. And now I will answer when the olde Religion went out, euen when the Table that stood in the middle of the Church, euen a boord Table, was turned into a stone Altar, placed at the vpper end of the Church, the loafe of Bread turned into a little round thinne Wafer-Cake, and the knife out of vse: and holy vestments deuised for the Priest; confessed therefore it must be, that the Masse is a latter,

Chrysost. Li-
turgie.

Euseb. lib. 7.

18.

Refar. B. Ma.

ria.

fatter, and a new inuention, not the Institution of Christ: And if you aske when this was done: let the Masse Priest tell it: for a man will come by his goods, though he cannot tell when, and at what time the Thiefe stole it. But he may answer, it is the Church that hath done it: that is, I say men deuiled it, for in Scripture speech, when God hath set downe what he will haue done, the after doings, are called the inuentions of men, as when our Sauour alled-

geth out of the Prophet, *That the seare of God was taught by the precepts of men*; those men were the Elders of the Church, the Gouvernours of the Church, that is, the Church: But as *Dauid* saith, *I hate inuentions, but thy law doe I loue*: And now I will apply those words of the Pro-

phet *Jeremie*, as stand in the wayes, and looke, and aske after the olde way, and walke therein, and you shall finde rest for your soules. And if you will haue proefe of these things?

first for the boord Table. *S. Augustine* telleth of the Donatists, that in their anger brake the boords of the Altar. And let not the word Altar trouble you, for it is but a borrowed word from the olde Testament; for it was a boord Table: and as for the Loafe, a Writer of theirs saith, that in old time, it was a great Loafe, sufficient for all the Communicants: and why is it not, that which *S. Paul* saith, as that we are all partakers of one Bread? which thing is so obserued, that *Chrysostom* that Doctor of the Church saith vpon that place in this manner; *Not of another body this man, of another body that man, but all of one body are fed and nourished*. *S. Augustine* also saith, *Knoweth he not that euery now he is to eate part of the body of that immaculate Lambe?*

Strange kindes of speeches of two such famous Doctors, and contrary to the Councell of *Trent*, That decreeth that Christ must be taken to be whole, in Diuinitie soule and body, and in euery parcell of the bread, for euery man by himselfe to participate. But these Doctors, bewray another matter, as that the Lords Supper is to be taken in a

vnderstanding so : not so indeede. In an vnderstanding, all the household of Gods Elect haue eaten, doe, and shall eat, of that onely Body, which was broken at the Crosse. And eating it in such an vnderstanding, we shall then eat it spiritually, in the deede it selfe. No feeding to the spirituall feeding : so true a feeding, and so substantiall, that to it onely agreeth all that our Sauour speaketh, in the sixth of *Iohn*, of eating of his Flesh, and drinking of his Blood : As to this thing also we are directed by our Sauour his own speech, saying : *It is the spirit that quickneth, the flesh profiteth nothing, the words that I speake, are spirit, and life.* And the conclusion of this note is, that these two famous Doctores by their speeches, haue ouerthrowne both transubstantiation, and the Masse.

Enchiridion li. 10.
c. 4. Gerson.

But to proceede in the matter in hand : that the place for the Table, was the middle of the Church, one onely prooffe will serue, which is *Constantine* the great, in his glorious Church, made for Christian Religion, so placed it. And it is reported by a Writer of theirs, that when the Pope commaunded that the Tables should bee made of stone, (may be for the iogling of it) hee would haue for himselfe, a Table of boards. And now I haue ended my speech concerning Scripture, Doctores, and the Vser of the Church ; none of them testifying the Masse : It may be it will be said, if the Masse be taken out of the Church, a thing so comely, and glorious in his ceremonies, the Religion of Christ will be but a bare Religion. To this I answer, that if it be bare, it will fit well enough to that worship which must be, in *spirit*, and in *truth*, according to our Sauour his owne saying, onely decencie and order must not be neglected. And when the Religion of Christ shall be thus stripped of this outwardly glorious Priest, it will receiue the better iudgement from the wise. A graue Philosopher, or a seuerer censuring Poet, will giue a truer iudgement then those Gouernours of the people, that so please

Ioh. 4. 23.

please the vulgar sort of men, holding them to some Religion; deuise for them such glorious shewes, not caring whether the thing be true, or false, or agreeable to Gods word, or not agreeable. A wise Philosopher will not except against inhabitation of vertue in a threed bare cloake. They were wise men, which adored Christ lying in a Manger: But such basenesse needeth not, as pompe also needeth not, *in medio virtus*, vertue may be neither. A Philosopher reading of the Gospels, and marking our Sauour his speeches said, he was the wisest man that euer spake: He looked not for any authority of the world in our Sauour, but considered his speeches: And concerning glorious Churches, a Poet will say, *In templis quid fuit aurum*: What doth gold in the Temples, if it be (saith hee) the Gods will not thanke you; if not, they will not blame you. What saith *Cato*? *Si Deus est animus, &c.* If God be a spirit, he is to be worshipped with a pure minde. *Numa* had three sayings, as that the Gods cared not for bloody Sacrifices: Againe, better things were not to be presented by worse things: such as the Images be made of (no not of gold, for it is but thick clay.)

The third thing was, that the whole life of man, was to be spent in Religion. If a Papist should bring an Heathen Philosopher into his Church, and shew the goodly Imagerie, and painting therein, he would aske him what else? for these Images haue mouthes, and cannot speake, as when they brought him a childe, to behold the beauty of him, he said to the childe: *Loquere mihi puer ut te videamus*: Speake childe that I may see thee: hee respected inward vertue, not outward shewes. *S. Augustine* saith, *In humilitate huius sacrificij, non est tibihs, nec cothurnis*, In the humility of this Sacrifice, there is neither pride, nor masking, like Players. The sum is the Religion, is not discerned by gewe-gawe foolish men, but by them that are graue and sober.

The Papist when he would gaine a Disciple, he obie-
cteth against vs, that our Religion is to easie; no austeritie
of life, for want of fasting: againe, bare of all comely ce-
remonies: Both these obiections are not other wayes to be
answered then by the wisdom that is in Christs Religion.
As for fasting, to answer in wisdom two wayes, shew-
ing that wee eate not flesh to pamper our flesh: but as

2. Tim. 5. 23. *S. Paul saith to Timothy, Drinke a little wine for thy stom-
ackes sake, and for thy often diseases:* The like to be in
eating of flesh, and this being true without dissimulation,
then it will be seconded; that such liberty is in Christs Re-
ligion, that nothing is to be excepted against, which is re-

3. Tim. 4. 4. *ceived with thanks-giving vnto God:* A good Disciple
that beleeueth it; A faithfull deuider of the Word that
preacheth it. But for comely ceremonies, as farre as de-
cencie goeth, wee must goe along with them: a fault to
haue our houses swept, and foule Churches; faire ben-
ches at home, and ragged Pews. Our Sauour being to
answer the obiection of fasting, made his answer three

Math. 9. 14. *wayes; first, that new wine was not to be put in olde bottels:*
Secondly, that nothing would gaine them to the truth; for
John Baptist came fasting, and they said he had a diuell; he
came eating, and they said hee was a glutton: The third
answer, which must stand for all, is, that wisdom is ius-
tified of her owne children: These rules obserued, they
must haue an answer picked out of them: But if we fasted
with them, their fasting a matter of no such hardnesse;
should wee gaine them? that the answer will be the last
(which is) that wisdom is iustified of her children. And

Iohn 8. 46. 47 *our Sauour will say for all iudgements, If I say the truth,*
why doe ye not beleeue me? but that is of God beareth Gods
word. As the wisdom of Christ in his Religion, framed ac-
cording to spirit and truth, seemeth foolishnesse to the wise
men of this world: so let the wisdom of the wise men of
this world, be foolishnesse to vs, that are Christs Disciples.

I will

I will deuide our Church actions into three sorts: The first is our Confessions and Praises, in the house of Prayer: The house of Prayer is Gods house: and for these Confessions and Praises, they haue their approbation out of the Text: As God himselfe saying in his owne person, *He that offereth praises glorifieth me*, where the word Glorifieth will answere to the obiection of wanting glorious setting forth of Church seruice, euen that hee that offereth praises, glorifieth him. The second sort of things are Baptisme, and the Lords Supper; of these no question, onely the Lords Supper for his name, by the Masse Priest somewhat excepted against; as bearing the name of Supper, rather then their deuised sacrifice of the Masse; yet for this also I answer with that Prophesie: *Thou dost prepare a Table before me in the sight of mine aduersaries*. I am the bolder so to say, because two Doctors of the Church *Origen* and *Eusebius* make vse thereof: as seeking prooffe for a Table: whereby they shew, that albeit the name of Altar be vsed, yet a Table must be proued; for that the Churches act was at a Table, not at an Altar: And so it serueth for an Argument against the Masse. The Act of the Pulpit is the third: which must be allowed, for albeit the house which is the house of God, be named by prayer, as the principall act therein (our Sauour so saying) yet the Euangelist farther addeth, that *he taught daily in the Temple*, and then this Act may not want his Prophesie. I will allude at the least to that place of a Psalm, where it is said: *An handfull of Corne shall be in the earth, euen in the top of the mountaines; and the fruit thereof shall shake like the tree of Libanus, and the children shall flourish out of the Cuts like grasse*. What is this handfull of Corne, which shall be in the dayes of Christ? for the words of that Psalm concerne him, and his dayes, and said to be in the top of the mountaine: let that Sermon in the mountaine be it; yet what is the mountaine of the Church, if not the Pulpit, the highest place of

1. Cor. 11. 20.

Psal. 23.

Luke 19. 46.

Psal. 72. 16.

Luke 8. 11.

the Church? and what more answereth to an handfull of Come, then the Preachers Text: for the *seede* the Sower sowed, *was the word of God*. And when this handfull which is the Text, is enlarged by Expositions, and Applications, how well may be said, that the fruit thereof shaketh, like the trees of *Libanus*. And how fitly shall the Auditorie be those children, that flourish out of the Citie, and stand before the Preacher as thicke as grasse? And I will say, that I may better take vp this Prophecie; for the Seede of the word sowed in the Pulpit, then the Masse Priest can take it vp: for his baked Cake, vpon the top of his shauen crowne. For he is bold, so to apply it: though hee shake no fruit, except he shake his lockes in that his dumie shew when he asketh his Masse.

May.

The Kingdome of Christ is knowledge and abundance of knowledge, as it is said by the Prophet, that *in the dayes of Christ, knowledge shall abound, even as waters vpon the sea*: And who is he that is a man of grauity, and wisdom, but that he will say it is a glorious sight, and a glorious Church built of liuely stones, to see men and women of all degrees; and youtnes of all ages, come into the Church with their Bibles, and Psalm-bookes, to heare the Word, and to sing Psalmes, and praises to the glory of our God? These acts would become the greatest Emperour in the world.

Math. 26. 30.

Hose. 14. 3.

It is said of *Charles* the great, that he sung in the Church: But what neede I speake of an Emperour? Christ our Sauour the patterne of Maiestie and grauity did sing. The Prophet *Hosea* willethe the *Israelites* to offer the *Calues* of their lips: but to offer prayers by telling of prayers which they vnderstand not, be they not lips of Calues and not of men? It is said of a Philosopher, that hee neuer laughed but once, and that was when hee saw an Ass se gingerly to eat a thistle: I suppose he would haue laughed once more to see a man like a great boy, to stand with a payre

payre of Beads at his girdle, and to take them with great deuotion to tell prayers in a tongue he vnderstandeth not.

But I will follow these matters of the Church no farther, but will come to the second part of my Text, which is in these words, *And to him that ordereth his waies aright.* But to bring in this second part, I must set downe a common Church for vs Christians like the Temple of the *Jewes* whereunto all resorted, of all Sects and of all manners; *Pharises*, with their *Leuen*, *Saducees* denying the Resurrection: with sinners of all sorts, none accepted but the vncircumcised: vpon this confuse mixture in the worshippers in one house commeth in that question: *Lord who shall dwell in thy Tabernacle? who shall rest in thy holy hill?* The like is here, though not proposed in a question but affirmatiuely set downe, as to him that ordereth his waies aright, I will shew the saluation of God. God is glorified in his house, when in it common praises be offered vnto him, but the saluation of God shall not be shewed but vnto him that ordereth his waies aright. I must deuise such a Church that all must come into, And what need I say deuise a Church, I know where I stand, and before whom I speake at the Assises: But my deuised Church is none other then the Church of *England* as now it is, which hath in it foure principall notes, Authentick and Catholike to the designing of such a Church, And they vnrresistable truths, as these.

There shall be no Images in the Church to be worshipped; This is agreeable to the second Commandement, so euidently practised by the *Jewes*, that you need not inquire whether they worshipped any: for in their *Sinagogues*, as in their Temple they had no Images to be worshipped: that their Prophets may freely speake against Images as it appeareth in the Prophecies committed vnto them by a certaine relation from the holy Ghost. This continued to this day: They cannot without great offence

giuen of Christians, to see that second Cominadement put out of their Catechisme, and the worship of Images grossely practised euery where.

The second thing is, that the whole Church-Seruiue shall be in their mother Tongue as we say, that is knowne vnto them : For Saint *Paul* as in a matter of great absurdity, asketh the question when on blessed in the Spirit, how shall he that occupieth the roome of the vnlearned, say, *Amea.* at the giuing of thanks? seeing he knoweth not what thou sayest.

The third is concerning the Lords supper : that it bee giuen and receaued vnder both the kindes : euen of Bread and also of Wine alike consecrated : For who can deny that our Sauour did not so institute it, and said, *Do this as oft as you doe it in remembrance of me :* and so deliuered it vnto Saint *Paul*, that it might in that manner be administered in the Church. This to be obserued is necessary to be required, that in a matter of so great importance there may be no defect in the Church.

The fourth is, that there be proposed but one true and liuing God to receaue the prayer, and for Mediator none but our Sauour the Sonne of God; as Saint *Paul* euen in that place where he appointeth for the Church supplications and prayers to be made in it, and saith, *There is but one God and one Mediator betweene God and man, the man Christ Iesus who gave himselfe a ransom for us.* No person of the blessed Trinity, but may haue innocation euen in the Church : but Saints (whosoeuer) are no mediators for that place : For I will say as Saint *Paul* saith in a smaller matter, *They were neither crucified for us, nor wee baptized in their name.* This is the Church, and so deuised, that to contradict this Church, if Gouvernours of people shall persecute their Subiects, if they will not worship Images, nor haue their Church Seruiue in an vnknowne tongue, nor receaue in one kinde, nor admit more

Mediators

Mediators then Christ, they are excated and indurated, blinded in their vnderstanding, and hardned in their hearts : On the contrary side, if Gouvernours shall not tolerate any to say, we will worship Images, haue our Seruice in the Latine tongue, though not vnderstood of vs, and will but vnder one kinde receaue at the Communion, and will haue more Mediators then one : If by the severity of their powers they compell them to come into this vndoubted Catholike Church, they shall doe it cleerely with a good conscience.

There was one named *Apelles* as it appeareth in the Ecclesiasticall Histories, who was of this opinion, *That Doctrines were not to be inquired after, but every one to abide as he hath beleened, and every man to be saved that beleeneth in Christ Crucified, so that hee be found in good Workes.* This opinion was holden for erroneous, and so it is. For albeit *Pharises* and *Saducees* came into the Church or Temple altogether, yet our Sauour spake vehemently against the Pharesie, denouncing a *Woe vnto them* : and also confuted the Saducie : And excommunications euer haue bene executed, though making differences in the executions. Euseb. l. 5. c. 12.

There are two sorts of men, which professe Recusancie against this Church, which in respect of these soure points, I dare affirme to be Apostolike, and a true Catholike Church : the one beareth the name of a *Recusant* : the other is called a *Separatist*. I make to my selfe some difference betweene them, as the other an Aduersary in doctrines of Faith; this agreeing in doctrine, but discontented with the Ceremonies of our Church. But notwithstanding the other dislike of doctrines, and this man distaste our Ceremonies : why shall not both of them, come to a common Church where there will bee common Prayers, Supplications, Thankes-giuing for the King and for the Kingdome, with other necessities, for the *saies*.

fares of men, in occupying on the Seas and on the Earth? The God is common to both, the Mediator common to both, yea the Lords Supper as common to both, as Baptisme is common: The Recusant Papist being with vs a professed Christian, differeth not from vs in civility of life, vertues and good workes: The maine point of these separations is only Scriptures, and only Christ, two matters of great importance: let them grant that the Scriptures are only the tryall for matter of Saluation tending to eternall life, which thing the *Jewes* sought in them as our Sauour affirmeth, and withall make Christ the only Mediator; the reconciliation will be at hand. As for the Separatist wee agreeing in doctrines, our Ceremonies of greatest note in offending being but three in number, as the Surplis, kneeling at the receauing of those blessed Signes giuen by Christ, as children kneele when they receaue their fathers blessing: the third crossing in Baptisme: For the fewnesse of them like a thinne cloude, which will nothing hinder the glorious shining of the Gospell through them; nothing burdenous, and which will much cleere the *English* Church from any great offence: he that is in the Pulpit with his handfull of Corne sowing the word of God, his iudgement by them is not any whit Captiuated, and brought into subiection, but may freely say when he hath crossed a childe in Baptisme, that the Baptisme was perfected before the Crosse came. O what golden dayes haue beene lost by this separation? And now I haue made this Preface to my second part: I will frame a question like that, as *Who shall dwell in thy Tabernacle, and who shall rest in thy holy hill?* Whereunto answer is made, *He that walketh vprightly and worketh righteousness*, so I will make the like question: to whom will he shew the saluation of God? And answer shall bee *to him that ordereth his wayes right.* In the Hebrew it is, *to him that shall put his wayes.* And I will make to bee,

putting

Iohn 5. 39.

putting his way into a vow; And so it shall answer to that which succeedeth the burnt offerings, and said, *Offer unto God praise and pay thy vowes unto the most High.* For there is no way better then to put our wayes into a vow: into which order of proceeding, the *English Church* falleth aright: For the childe at the baptisme putteth his wayes into a vow: and when he commeth to bee Catechised he is asked of it, and he answereth, that they did promise and vow three things in my name, meaning Godfathers and Godmothers, whom otherwise wee call Witnesses. And now our wayes are put into vowes, they are debts, and answer to that in the Lords prayer, where we are willed to crave that our heavenly Father would *forgive us our debts*, for what foolishnesse were it to understand our vowes to be other, then those that are specified in our baptisme, which are diligently to be marked, as to *forsake the Diuell and all his works, the pomps also and vanities of this wicked world, and the fufull lusts of the flesh, to beleene the articles of the faith, and generally to keepe Gods commandments.* Who but a Papist would expound in triuiall matters? And to draw to the application of the matter, *Iohn Baptist* was the first that began the Ministerie of our new Testament, and applyed vnto himselfe, out of the Prophet *Esay* his office to be a Crier in the Wildernes; saying, *Prepare yee the wayes of the Lord, make his pathes straight, euery valley shall be filled, and euery mountaine shall be brought lowe, and the crooked shall be made straight, and the rough wayes shall bee made smooth.* How manifestly doth this of the Psalme of ordering of wayes proceed, so confirmed by a Prophet, and executed by *Iohn Baptist* more then a Prophet. And that we may thinke that these, were not words without deeds & a practise accordingly, it may well appeare by the successe that *Iohn Baptist* his preaching had: for it fell right into the ordering of wayes in such sort, that particular persons

Verse 14

Luke 3. 4. 5.

24. *A Sermon Preached at the Assises*

Luke 3. 10.

persons one by one enquired of him how to order their wayes? The people (and they no doubt the common people) came vnto him, and asked of him what shall wee doe then? and he answered vnto them and saith, bee that hath two coats let him impart to him that hath none, and hee that hath meat let him doe likewise. Then came also the Publicans to be Baptized and said vnto him, Master what shall we doe? And he said vnto them, aske no more then that which is appointed you. And the soldours likewise demanded of him saying, and what shall wee doe? and hee said vnto them doe violence to no man, neither accuse any man falsely, and be content with your wages. And by these we may make a rule for others, as no doubt hee did: Who did the like to Herod, rebuking him for keeping his brothers wife. And at one word, this is the truth of which our Sauour spake of to the woman of Samaria, when he said, the true worshippers must worship the Father in spirit and in truth, in offering up our bodies in a true repentance, and boly sacrifice vnto God.

Luke 3. 19.

John 4. 23.
Rom. 12. 1.

1. Iohn 3. 13.

If the Apostles had medled with lawes of carnall commandements, they had transgressed the rule: therefore they meddle not with any thing, but with matters of truth, in squaring out duties for subiects to their Magistrates and high powers with reciprocall duties betweene husband and wife, father, childe, Master, seruant. And generally this to be Gods Commandement, to beleeue in the name of his Sonne Iesus Christ, and to loue one another as he hath commanded. If this method had heene continued betweene Pastor and Flocke: the new Testament had beene alwaies seene in his true colours: which afterwards by the Church of Rome was bedawbed with golden, but vnkinde and vnnaturall ceremonies. Notwithstanding the Primitive Church kept his matter of ordering of waies a long time: And to giue you a view thereof I will bee so bold, as to deuide this Auditorie into these particular

particular estates; As here are honourable Iudges, Iudices of peace, Counsellors at law, Gentlemen, Soldiers, Merchants, Handycraftsmen, and Husbandmen: For the Iudges (such honourable and wise persons) I will say no more then God blesse them, and of the rest I cannot in so short a time speake particularly; But that generally somewhat may be said of *waites*, I will take out two, which in the primitiue Church were in some question concerning their waies: those are the *Merchant*, and the *Soldiour*. The Merchant was called into question as not hauing the right course of a trade, because hee is nothing laborious as others are, but easie, selling whole sale, of no action, neither in hand or in speech: for properly that is a trade, which getteth gaine by his labour, and after gayning, returneth still to his labour: as the Handycraftsman maketh his worke, gayneth, and returneth to his worke againe; so the Plowman soweth and reapeth and returneth to the Plow againe: so vocations of words; haue their gaines, and their returnes to labour againe. For it was said to *Adam*, in the sweat of thy face shalt thou eate bread, till thou returne to the earth, for out of it wast thou taken, because thou art dust, and to dust thou shalt returne. Gen. 3.19. Notwithstanding this question of the Merchant was not alike defined, but men of good iudgement dissented: and I suppose that *Iohn Baptist* would not haue made any exception against him who excluded not the *Publican*, neither is the Merchant an idle man, but much occupied, and looketh vp vnto the heauens to haue successe and blessing from God. You may say that rather they might haue made exception against him whom I named a Gentleman: vnto that I answer, that our kinde of Gentlemen, were not extant in their dayes: But I will helpe to admonish them to take heed, that that which is in the booke of *wisdom* be same from them, as to say of the pleasures and *passimes* of this life, this is our portion, this is our lot: Wisdome.

Remember what *Abraham* said to his sonne being in hell torments, *Then in thy life time receivest thy good things.* As for the *Soldiour*, the exception against him was, not to be receaved into the ministerie of the Word.

But there are more kindes of trades, and one there is not so easie to be condemned: because the Law is to be the ground of his action; but he is so often in law, that he is lesse in charitie, and filleth whole parishes with vcharitablenesse. To discribe him, I must borrow a tearme from the common Law, which may bee, comprehendeth not so generally these kinde of trades: But the tearme is a Common Barretor: With these kinde of men no trespasses must be taken vp by neighbours and bretheren, in one faith and one Church: but all must be tryed by law: that the offender if he refuse that tryall, must redeeme his peace with a great price. This trade is so violent, so hurtfull, and such a cunning extortion, that our Sauour both remembreth it, and giueth counsell to his Disciples, saying, *If any man will sue thee at the law, and take away thy coat, let him haue thy cloake also.* If therefore Christs Disciple must deliuer coate and cloake, whose Disciple is he that taketh them?

Math. 5. 40.

Psal. 15. 5.

There is an other Tradesman, if wee may call him a tradesman; I meane the Vsurer, tollerated in Commonwealths, & condemned in the word of God: None of the Disciples of Christ, in whom there must be nothing but that which is perfect, that we may be like to our Master, who was perfect. His Disciples therefore must not lend, looking for something againe; but lend, looking for nothing againe. And in the new Testament, how can it be, that to him shall be shewed the *saluation of God*, when in the old Testament *He shall not dwell in the holy hill.* In this thing they are both a censured euill, by the word of God, and an euill end will be the encrease of riches in their great abundance to them that vse it. The abundance

of

to attend, Scriuener to be called for; Obligations to be made; money to be payed? Iudge righteous Iudgement, shew not Art of Law in the lawes of men against the law of God.

There is a Propheſie in the Scripture concerning the Church of Chriſt, as that *the Wolfe ſhall dwell with the Lambe, and the Leopard ſhall be with the Kid, and the Calfe, and the Lyon, and the fat beaſts together, and a little Childe ſhall lead them*: What are theſe beaſts, but men of diuers natures which haue ſubſcribed to the faith and Religion of Chriſt? ſome proud and haughty in minde, ſtrong, and by nature rauenous, ſat ſome in the pleasures of this life, and in the abundance of wealth; others meeke, gentle, poore and miſerable: and who is this Childe that doth leade them vp and downe to their paſtures and feeding in the word, but that Miniſter and Preacher of the Word? in reſpect of ſuch a great worke, as a Childe weake and ſimple, yet ordereth their wayes: And when the common Barretor and his neighbour, the Vſurer and his Captiue ſhall ſit before the Childe, in one Church, if not in one Pew, the common Barretor ſhall learne a leſſon of peace, charity, and the Vſurer taught mercie: and his Debtor learne to borrow and pay againe. Shall the borrower be as an excommunicate perſon, for a miſerie that may be could not be auoided? and ſhall God leeſe his right, becauſe man will haue his? deſtruction and ruine is prophesied; to that place where man is preferred before God. If it be ſaid that *if we loue not our brother whom wee ſee, how will we loue God whom we ſee not?* Let theſe cruell men haue their brethren brought into a place, that they may ſee them to make experience if loue of brother be in them, if not, how then the loue of God? The conſolution of theſe ſhall be, take heede of this generall Aſſiſe Pſalme; ſaying; *What haſt thou to doe to declare mine ordinances, that thou ſhouldeſt take my covenant in thy mouth, ſeeing thou hateſt*

to be reformed, and hast cast my words behinde thee? Our Saviour saith, *Light is come into the world: but men love darkness more then light. For every one that doth evil hateth the light; neither cometh to the light, lest his doodes should be reprov'd.* But he that doth the truth, cometh to the light, that his doodes may be manifest, that they are wrought in God. Ioh. 3. 19.

It is no small inducement for men, to runne to the Popish Religion, be cause there is to be had, this ordering of wayes very particularly, like as it was done by *John Baptist*, when they came to be baptized of him, confessing their finnes: even at an auricular confession to doe it, a grace if it be a grace, not to be had with vs will be a defect: I cannot denie, but that it is an ordering, but not an ordering aright of the wayes of Christians. For that ordering is curfioie after this manner; A deputed Priest for that purpose, a most particular enumeration and telling of finnes; pennant proportionably enioyned, and absolution administred.

To examine these in order as they are set downe, The first a Priest Deputed for Confessions: And where in the new Testament is this Deputed Priest? Is it every Priest? *St. James* albe it he had said, *If any man be sicke, let him call the Presbiters, Elders or Priests, as they will have it: to pray over the sicke person, and to annoint him:* yet in the very next verse, speaking of Confessions of finnes or faults, saith: *Confesse one to another finnes or faults;* neither doth he will the Priest to enioyne it, but biddeth the Christ is ans one to another to confesse finnes: And if it be but to pray one for another, that Act is not onely for Priests, but common with every Christian: and it is not *absolute one another, but pray one for another, that they may be healed:* And the prayer is of a iust man, but onely Priests are not iust.

And for the second point, which is so particular an enumeration

enumeration and telling of finnes, this I will say, that the deuising of questions about the breaking of the ten Commandements, by the Confessor, is worthy the reading, that we may see the multitudes of trespasses and offences for our instruction: And farther, to helpe euen for the amendment of things in our soule much amisse: but the confession of a crime and haynous fault, how can it be repeated? I haue read it in a printed confession booke after this manner. That, since I was at Confession, or as the words are, first I acknowledge my selfe guilty vnto *Almighty God, vnto our Lady St. Marie, and to all the Company of heauen, and to you my ghostly father, that sith the time of my last Confession I haue offended my Lord God greuously, and specially in the sauuen deadly finnes: and comming to the ten Commandements, he saith: I haue sinned fleshly with person that beene wedded, and other moe, and more would, if I might haue had time and place.* Such a Confession had neede to be auricular, tolde in the Priests eares, and kept close. But what pennance shall be set out for such a man? The saying is, Hee that will not pay it in his body, must pay it in his purse. And will that be an *ordering of wayes*? And shall hee be thus absolved from time to time? then will it not be washing a Sow that walloweth in the mire. You Papists say, that our Religion is an easie Religion, you meane because you fast often in abstaining from eating of flesh (for that is all) you taske your selues with Prayers, and vndergoe penancies: but if this *ordering of wayes* bee your Religion, your Religion will bee the easier Religion; for it is easier to mortifie the flesh, then to mortifie the deedes of the flesh: you call it the Sacrament of penance; if penance be the Sacrament, you will deceiue the more persons laden with sinne: and to thinke themselves lighted of the burthen of sinne, when sinne still from time to time ladeth them. Speake plainly, and say it is repentance, and forgiveness is the Sacrament;

ment, as our Saviour saith to vs Preachers, setting downe
our Commission. *Thus it is written, and thus it behooved*
Christ to suffer, and to rise againe the third day, and that re-
pentance and forgiveness of finnes should be preached in his
name among all Nations, beginning at Hierusalem. But you
translate the word *repentance* by the word *penance*: say-
ing, Christ said, that *penance* should be preached. And from
whence haue you this word *penance*? is it from thence
that your Latine Translation saith, *Agne penitentiam*?
but how disolately do you abuse the gravity of the Tran-
slator? For when he meant to speake home, as wee say,
and to the purpose, translateth *doe repentance*, answerable
to our conuersion, and *ordering our wayes aright*, according
to the *Hebrew* and *Greeke*: you Translate him in your
English by your Confessors tearmes as doe *penance*: But
to returne from speaking any more to them; the truth is,
the ordering of wayes must be done by an effectuell re-
pentance, euen a turning from our euill wayes, that wee
may be found alwayes in finnes great and lesse, well tolde
euen by a Confessors booke, to bee vpon the mending
hand. This is published in our Common prayer; where
repentance and forgiveness are ioyned in our absolution:
the application of which absolution we leaue to the con-
science of all hearers as they repent; and not to be a Sacra-
mentall donation or graunt to any that repenteth not. And
this is the *ordering of wayes* in our Church, where truthe
should bee, not deceptions and falsehoods. Repentance
must bring in the absolution, not any Sacrament, no not
those two noble Sacraments of *Baptisme* and the *Lords*
Supper, will with vs absolve an vnrepentant sinner: vn-
lesse you apply them to Infants, vnto whom knowledge
of repentance is not yet come. And now we may see why
the Church is rid from the law of carnall commande-
ments, which were to some but shokes for their hypocri-
sie, to all, burthens hard to beare: for all commande-
ments

ments of God must be kept; albeit they be carnall rights, and therefore the not sleeping sinne and transgression worthy of an expiation and an attonement: and now in the new Testament the Church seruice easie, as he that offereth prayes glorifieth God: so God himselfe saying, But when we come to this second point, which is *ordering of wayes*: then wee are come to that straight gate, that leadeth to eternal life: into which few enter, and thereby true that many are called but few chosen. St. Iames saith, *In many things we offend all of vs.* And St. Iohn will not denie but that we may sinne, though hee say afterwards, he that is borne of God sinneth not: meaning by continuance in any sinne neuer so little. It is said of the Husbandman, that he is not out of worke all the yeare long, for he is changing of ground, breaking vp of grounds, fallowing, plowing, weeding, reaping: no more is the Saint of God out of worke all his life time: and repentance will finde worke, for the Pastor and Teather, for the Flock and the Disciple: And when we are thus labouring in repentance, let vs hearken to him that saith, *Come to me all ye that are weary, and laden, and I will ease you, take my yoke on you, and learne of me that I am meeke and lowly in heart, and ye shall finde rest for your soules, for mine yoke is easie, and my burthen is light.* These words no doubt are spoken vnto them that labour in conuerting and turning still from this, and that euill way euē as men wearied: finding the burthen still heauie. And this my Text will haue a good correspondence, and will answer well to that our Sauour his voyce; and that it is said in my Text, that wee must *order our wayes aright*: and it cometh in after this manner: *And vnto him that ordereth his wayes aright, I will shew the saluation of God.* This shewing of Gods saluation, is the third part of my Sermon, and maketh my worke a perfect worke, that I shall by Gods grace fulfill my promise, which was to exhibit the Religion of Christ perfectly,

Iam. 3. 2.

Math. 11. 28.

fectly, for as much as without which we cannot be saved. For vnlesse when I will speake of offering praises, and so glorifying God, I bring not in euery one of those three persons of the blessed Trinity; God will be vnperfectly glorified. And this thing is ready to be performed in these words, which are, *I will shew the saluation of God.* I say, the three persons are here ready to be shewed vs. For who is he that can shew the saluation of God, vnlesse it be the holy Ghost? and what other saluation vnder heauen besides Iesus? as for God, he is named: And concerning the holy Ghost, that he must shew the saluation, it is easily to be proued, because the saluation is such a thing as eye neuer saw, eare neuer heard of, and neuer entred into the heart of man, euen Iesus Christ crucified: to the Iewes a stumbling stone, to the Grecians foolishnesse. Where is the wise? where is the Scribe? where is the Disputer of this world? by Christ crucified, God hath destroyed the wisdom of the wise, and hath brought to nothing the vnderstanding of the prudent, and the Princes of this world, if they had knowne it, would they haue crucified the Lord of glory? We are said to be Ministers of the Spirit, but I suppose that none of vs will say, that wee doe minister the Spirit but by the holy Ghost, *none can say that Iesus is the Lord, but by the holy Ghost.* neither Disciple nor yet the Teacher. If the Wise, the Scribe, the Disputer could not finde it out, we are not wiser of our selues then they: What is it to shew a thing to a man, let you teller to heere him (albeit he can see), except the eye be lightened, by which they may see? The holy Ghost hath lightened the vnderstanding of man, and withall will conuince the world of sinne, because they beleeue not in Christ. When the day is broken and the Sun vp, he that cannot see then is blinde in euery thing: so now that the holy Ghost is come and lighteth the world (which thing how farre it reacheth who can tell) whosoever seeth the Christ crucified, to be the saluation of God, is blinde,

1 Cor. 1. 23.

1 Cor. 19. 20v

Verse 19.

1 Cor. 2. 8.

1. Cor. 12. 3.

.41. p. 33

and to bee holden for blinde. And as there are degrees in seeing, some seeing better, some worse; so Christ crucified, to be *The saluation of God*, is better scene of some then of others. It is an easie matter for vs to shew to a man that Christ Iesus is *the saluation of GOD*, if shewing bee to say so, and to preach so, but to bring it aright into the heart, and to belecue with my vnderstanding, that Iesus dyed for our sinnes, will require an influence of the holy Ghost.

There is great difference in shewing of a starre, if it were to be shewed betweene an Astrologer, and a Countryman, euen about the Creation of the world, as if the Country-man were asked whether might be better spared, his Apple-tree in his Orchard, or one of the little Starres in the Skie? It may be it would not bee rightly answered, we are so earthly; and therefore dull because we are earthly: but an Astrologer if he were to shew the Stars, he will not only shew it according to his situation, hignesse, motion, but according to an influence it hath to vs-ward. The holy Ghost if hee shew *the saluation of God* in Christ Iesus, he will shew it by an influence in vs, which the Astrologer cannot doe, and by that influence shew an influence in Christ Iesus to vs-ward, both for Iustification by faith, and Sanctification by a new birth: and then with ioy wee shall say the holy Ghost hath shewed vs *the saluation of God*. And for *the saluation of God* to be the second Person in the Trinitie as no Christian will denie, so he the lesse a Christian that maketh not the second Person in the Trinitie all *the saluation of God*. As here he is named, because a time appointed would come, when we should readily name him, as Saint Peter saith, *Neither is there saluation in any other, for there is none other name vnder heauen giuen among men, whereby men*

must be saved. In the old Testament it is said, *Hearken O Israel thy God is one God.* To vs also in the new Testament Christ saith, *Go ye therefore and teach all nations, baptizing them in the name of the Father, the Sonne, and the holy Ghost.* And Saint Iohn saith, *There are three that beare record in heauen, the Father, the Word, and the holy Ghost, and these three are one.* So to conclude, I will say that by this blessed Trinitie, our Religion is not only styled, but confyned : beyond these three Persons we must not goe.

Angels must not be worshipped, neither yet any Saint: yet there is one Saint which approacheth neere to the blessed Trinitie, euen the Mother of Christ in a right as it were, that she was his Mother, though hee neuer called her Mother, but Woman. She hath matched him if not gone beyond him in Psalmes, Hymnes, and prayers: This iniurie hath beene too long in practise, but now I suppose it is come to the highest : For the Iesuits to accomplish the iniury done vnto Christ, first nameth himselfe by the name of Iesus : yet as if Iesus were but a Sonne: though I dare say, they thinke not that Iesus had no brethren: they commend their Societie, not to Iesus but to the Mother, as their Patronesse and Protectrix. A brainesicke Societie, who will not say ? (As lamentable it is) that *Bellarmino* that great Champion concludeth his worke with, praise be to God and to the blessed Virgin the Mother ? leauing out the Sonne and the holy Ghost; and so the Papists in their salutations and farewells, as Midwiues in childe-birth say deuoutly, not knowing how blasphemously, God and our Lady helpe you. For who that feareth God dare ioyne a creature with God the Father, or the Sonne of the Father? But it is enough, to point at these things for this time. My speech is to better Christians : let vs offer praise, that God may be glorified.

A Sermon Preached at the Assizes

And notice must be taken of that which followeth : even
 that *To him that ordereth his way aright, shall bee shewed
 the Salvation of God* : And to that blessed Trinitie,
 the Father, Sonne, and holy Ghost, be all
 honour, praise and glory, now
 and evermore.

Amen.

Angels must not be worshipped neither yet any Saint
 yet there is one Saint whom all Christians agree to be
 blessed Trinitie, even the Mother of Christ in a right as it
 were, that she was his Mother though she never called
 her Mother but Woman. She hath washed him in blood
 gone beyond him in Paines, Hymanes, and graves : This
 which hath become so long in writing, but now I sup-
 pose it is come to the highest ; For the Iesus to accom-
 plish the injury done unto Christ, first names himselfe by
 the name of Iesus : yet as if Iesus were but a Sonne
 though I dare say they think not that Iesus had no dis-
 tinction : they commend their Iohannis, not to Iesus but to
 the Mother, as their Patronesse and Protectrix. A Prince
 like Iohannis, who will not say, (As lamentable it is)
 that Iohannis that great Champion conclude his
 work with praise be to God and to the blessed Virgin
 the Mother : leaning out the Sonne and the holy Ghost ;
 and to the Saints in their salutations and farewell, as
 Iohannis in child-birth say devoutly, not knowing how
 blasphemously God said our Lady helpe you. For who
 that (earthly God dare joyne a creature with God the Fa-
 ther or the Sonne of the Father? But it is enough, to
 point at these things for this time. My speech is to briefe
 Christians : let us offer praise, that God may be glorified.

